THE

Harbinger of Light.

A
MONTHLY JOURNAL
DEVOTED TO
ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM
AND THE HARMONIAL PHILOSOPHY.

"Dawn approaches, Error is passing away, Men arising shall hail the day."

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CONTENTS.

THE somewhat unexpected advent of the celebrated "Davenport Brothers" created some excitement amongst persons interested in the physical manifestations of Spiritualism, and since their preliminary *seance*, at Hockin's rooms, has been a very general topic of conversation in Melbourne, though the reports of the local press, published the following day, give but an imperfect idea of what actually occurred on the occasion. A more complete account of which appears in another column of this paper.

It will not be out of place at this juncture to give a brief outline of their history and career, which is but little known to the Australian public. Ira E. Davenport, the eldest brother was born in New York State, in the year 1839 and William H. Davenport in the same State about 15 months after. Their mother, who was of an old English family, was mediumistic or gifted with an extreme sensitiveness of impression, by which she knew when anyone dear to her passed away, however great the distance which separated them might be. Both her and Mr. Davenport, Senr., were ignorant of Spiritualism until the year 1855, when a friend introduced the subject and though Mr. D. was inclined to ridicule it, he accepted the suggestion of his little daughter to "clear away the tea-things and try the table." This first *seance* was a memorable one and lasted twelve hours, during which time the mediumistic powers of the family, both for writing and physical manifestations, were made apparent. In a few days further developments took place and the three children were levitated and carried about the room, in the presence of a number of witnesses. A collossal spirit, calling himself "Richards," announced himself as their guardian and manifested himself in a very unmistakeable manner. In the presence of Dr. Blanchard and other witnesses an immense arm was seen to appear out of space and seizing Ira by the heels, hold him suspended in the air, subsequently William and Elizabeth were lifted in the same way. Incidentally to their mediumship they gave some information about two criminals, which excited the ire of a band of ruffians, who, under the leadership of one Townsend, made an attack upon their house; several friends who were holding circles were apprised, by the Spirits, of the danger that menaced the Davenports, and hastening to their house, warded off the attack. Their mediumship was investigated by Professors Mapes, Loomis, and S. B. Brittain, at different times, and all of these were convinced of its genuineness. In 1859 they refused, on principle, to pay a fine imposed for performing as conjurors without a licence, and went to the Oswego jail in default. Whilst confined here with their agent, L. P. Rand, the prison-doors were opened by their invisible friends and Rand was told to go whilst the others stayed. He did so, and made a statutory declaration, before a magistrate, of the manner of his liberation. In 1864 they visited England and submitted to most crucial tests, under a Committee of 26, including several scientific men and of which Dion Boucicault, the eminent playwright, was the secretary. After this they made a most successful provincial tour in Yorkshire and Lancashire but at Liverpool two bigoted fanatics, named Hulley and Cummins, the nominees of an organization, submitted them to such painful torture in tying, that they refused to endure it. A scene of confusion and tumult occurred, the money was returned to the audience and no *seance* was given. This gave an opportunity for the circulation of the report that the Brothers had been found out, and were unable to perform their part, and encouraged the bigoted anti-spiritualists headed by Hulley and Cummins, to follow up their advantage. They accordingly presented themselves at the next public *seance* and insisted upon acting as a Committee, and the Brothers, acting under the advice of a gentleman who said he would see they were not injured, submitted to the demand. This was all the opposition desired, they put on the torture till it was unbearable and the Davenports insisted upon the cords being cut, they held up their lacerated wrists as a proof of the violence done, and elicited cries of shame from some of

the assemblage; but the mob organized to break up the exhibition, rushed the platform, and were only prevented from violence by the timely arrival of the police. But Hulley and Co., were not to be done; in a letter to the *Liverpool Mercury*, Mr. Hulley admitted his bitter animosity to the Davenports, and subsequently following them to Leeds and Huddersfield, succeeded on two occasions in getting a mob to destroy the cabinet, &c. From these outrages arose the oft repeated scandal, that the Davenports had been exposed, and obliged to run from the scene of their exposure. After this, however, they held a very successful series of *seances* at the Hanover Square Rooms, London. Visiting France they appeared before the Emperor, at St. Cloud, giving great satisfaction, they subsequently travelled in Russia, appearing before the Emperor, thence through Prussia, Norway, Denmark and other European nations, returning to America, *via* England. They have recently made a most successful tour in the East, accompanied by Mr. Fay, and there is little doubt but that their visit to this Colony will be a success. At the time of the riotous proceedings at Leeds, etc., it was thought best to disarm bigoted religionists by simply presenting the phenomena, without asserting it to be produced by Spirits, leaving the audience to account for it as they liked, this course has since been adopted and has saved the Brothers from the violent opposition formerly excited against them in some quarters, but it will be readily seen by any candid observer that no theory, but the spiritual, can account for the truly marvellous manifestations produced in their presence.

COMMUNICATION FROM T. C. TERRY.

Mr. T. C. Terry has not been idle since he entered the Spirit World, but has manifested himself in many quarters, communicating to his friends and relatives a knowledge of his happy condition, and continued interest in their welfare and progress. At a private circle at Richmond he spoke through a medium who had been a stranger to him whilst in the body, and addressing a gentleman present, reminded him of the last conversation he had had with him before passing away. At another circle, in Melbourne, at which we were present, it was remarked at the close of the usual meeting that there was a new influence, when it was written

"I only wish Dear friends to say I am happily located here, surrounded by my dear ones, but always interested in, and caring for, those left behind.

I unfalteringly uphold those seeking for the higher light, and pity those morally dead."

T. C. TERRY.

At a Castlemaine circle, (Mr Bamford being the medium), he wrote as follows:—

"My vision is open, and the beauties of the spheres are open to my gaze. My Children, happiness itself is my portion. The time is but a dream, my sleep was but of short duration and the loved ones awaiting my awakening were numerous—so many of my acquaintance who had faded from my earthly memory; more than all my expectations and anticipations have been realized. Oh! what a happy change. Yet my children this cannot be without the trials and chastenings of your earth life. May you always live that you may come here with few regrets and no fear. My transition was a few minutes, so it appeared to me, though it may have been more, before I realised my change and the company so numerous and yet so loving and bright, to hail my appearance amongst them. My parting from my body was so expected by me that, that surprise was prepared for, but the numerous loving friends awaiting me was not. The chain or binding link of Love and sympathy is never broken, but remains always and for ever. Let the parting be for long or short the distance great or small it remains the same. My flight from you would have been sooner they informed me, but my strong material binding to the mortal body deferred the severance of it, and the spiritual. My experiences and my true and holy work have begun, my soul rejoices and gives its most hearty and whole thanks to the Creator of all life and action, for his goodness to me, may his love for ever shine upon you. My Children, and my friends, may you all be in harmony and peace, and good spirits will attend and watch over you, good night.

May the peace of God's Love be ever your lot.

T. C. TERRY.

6th August, 1876.

He has joined the noble army of workers on the other side, and as he acquires knowledge will no doubt impart it to the world.

To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.

SPIRITISM AT BARNAWARTHA.

To the Editor of the Harbinger of Light.

Dear Sir,—From the members of the Barnawartha circle having been in other parts of the colony no meetings have been held since last Christmas until Sunday, 23rd July last, when all the old members once more met and determined to see how we were remembered by our spirit friends, and just to take what we might get. We met at the usual time and place, with closed doors, and were warmly welcomed by the invisibles having many kind and some jocular messages. Just before entrancing the medium, first one and immediately after two stones were thrown on the table. We were quite satisfied that they were brought in by spirit agency, but determined on more meetings to be held under good test conditions. We accordingly met the following Sunday evening, but without any result as regards the problem of Matter being brought into a closed room by the Spirits. We, however received orders from our invisible friends to meet on the following Sunday, in a brick cottage, in which place we held a circle on Sunday, August 6th. When assembled we carefully closed and fastened the doors and windows and examined the room. We then formed circle and in a few minutes the table rapped out lights out, then a jocular message was given, and something fell crack on to the table. As Chairman I immediately gave the order "keep the circle," then "are all linked." Answer—Yes. Have any broken the chain. Answer—No. Now see what it is? A tin pannikin and nearly half a bar of soap. We subsequently discovered that the former was brought from a house twenty yards distant and had been in use after we were in the circle-room. The lady medium was then entranced, and our friends, through her, rated us soundly for our want of trust in them; this with a large quantity of Spirit lights, and every member of the circle being many times touched by Spirit hands, and what appeared to be a large pocket handkerchief, or antimacassar concluded the meeting. We then in the presence of each other declared on our honour, and before God, that we had consciously no hand or part in bringing the soap or pannikin into the room. Thursday, 10th August, we again met in the same room the peculiarity of this meeting was that as before we usually got communications by the table tilting, and sometimes by very gentle raps on the table, the same being a dull thud, apparently in the wood, we now had in addition hard raps on the table, like striking it pretty hard with a small hammer. I searched the room thoroughly, locked both doors, and examined the windows, which were immovable. Having removed all antimacassars, &c., we then formed circle, read the usual prayer, and sang the opening hymn. The Spirits ordered lights out, and immediately spirit lights were floating about the room, and several messages were rapped out, we then heard something floating about over our heads gently tapping together, this lasted two or three minutes then they fell, one on the table and one on one of the sitters. The Spirits then rapped out lights up. We did so and found two photographs with frames and glass; we recognised them as having been brought from a house distant three hundred and eighty yards. As usual we made declarations of incomplicity, and proceeded with the meeting. Spirit lights in abundance, and every person was touched many times with some light cloth with fringe on, and on my remarking that none of the touches to-night were with the naked hand, a hand was laid on my head, and taking time to carefully select three or four hairs pulled them out; all the sitters were touched by spirit hands, and good night rapped out.

Sunday, August 13th. The former members and one gentleman from Yackandandah. I again searched the room, and locked the doors, I may here say the room is plastered on brick walls and the ceiling pine boards varnished. Opened the meeting as usual, the spirits called

our visitor into the circle, and a few spirit lights were seen, and the lady medium went into a trance, when something fell on the floor; then a second; and then a third. They proved to be two table-knives and a bottle of Chlorodyne. The medium while in trance gave some messages, and was impressed to sing "Beautiful Star," and the "Evening Hymn." The Materializing medium was very weary, being off a journey, and the lights and the touches were proportionaly feeble. The spirits rapped out ten minutes recess. On our reforming they gave fourteen raps. I asked what it meant. They answered we had taken fourteen minutes. Then after the usual lights, touches, &c., they rapped out stand up, we all stood up, and pushed the chairs back. after a few minutes silence we heard a commotion amongst the chairs, then one of them was lifted over our heads and laid on the table. It moved about a little, when a part of it was again lifted over our heads and thrown on the floor near the door, the legs had been drawn out of the seat. the former being on the floor and the seat and back on the table, no part of the chair being broken. No person touched the chair from the time it was removed back from the table until it was deposited as I have described. A fair case of movement without contact.

Yours truly,
H. G. E.

Barnawartha, August 15th, 1876.

We have received a letter from Dr. Mueller (the visitor referred to at the seance), giving a very detailed account of it, from which we extract the following:—

"Whilst in this position, and all our hands touching each other and the table, we heard a chair which, when we rose, had been placed against the wall of the room, steadily moving towards us; I felt it knocking my legs, but the next instant it was raised up along my back, and giving a gentle tap to my head in passing above it, it was deposited on the table. Here we heard it wriggle about for a few minutes and then fall to pieces. I asked permission to feel whether this impression was correct, and ascertained that the legs had been pulled out of the seat. The pieces were then moved about on the table for some time, apparently with the object of putting them together again. I felt to ascertain whether such was the case, but had no sooner replaced my hand on the table, when three sharp raps over the knuckles of the same hand, administered with the seat of the broken chair, a thick piece of wood, reproved me for my curiosity. After this the legs and seat were raised again over the heads of the circle and thrown on the floor."

DREAMS.

To the Editor of the Harbinger of Light.

Sir,—In the *Spectator* of 5th inst., I observe what was called an interesting dream, related by the Rev. John G. Millard, who it is said dreamt that he was conducting a religious service at Wesley Church, on which occasion he composed at the moment a hymn of praise to Christ, and which he thought might be of some psychological and religious interest to many of the readers of that journal.

In the 1st and 2nd verses of the 34th chapter of Ecclesiastics, we read, "The hopes of a man void of understanding are vain and false, and dreams lift up fools. Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind."

These verses are, I should think, not unknown to the rev. gentleman in question, and I will here add the Rev. Matthew Henry's Reflections on the passage, taken from his Family Devotional Bible. "As dreams are no more than the sportings of fancy and vagaries of the imagination, when the senses are at rest. He who pretends to prognosticate either good or ill from them, puts his confidence in that which hath nothing to support it."

Yet it is related in the Gospel according to Matthew first chapter, 20th verse, that "the Angel of the Lord appeared to Joseph in a dream, saying, Joseph, thou Son of David fear not to take unto thee Mary to wife: for that which is conceived in her is of the Holy Ghost."

Now I submit that this is a very dubious tale, resting solely on the dream of an obscure artizan. Why did not the Angel appear to Joseph in broad day light, and before credible witnesses? How did Joseph know that it was an Angel, for it seems he only dreamt it!

This story of the Angel announcing what the church calls the immaculate conception, is not so much as mentioned in the books ascribed to Mark and John; and it is differently related in Matthew and Luke. The former says the Angel appeared to Joseph, the latter says it was to Mary; but where is the evidence? and echo answers where?

The Jews have been dreamers from the time of Joseph the son of Jacob, to Joseph the father of Jesus; and we appear to have dreamers amongst ministers of religion up to the present day.

We hear nothing of Angels visits now-a-days, man has become so cautious in his belief, and so sceptical in his doubts, that he looks with distrust on every thing that is not amenable to his reason, or tangible to his senses; and yet strange to say, the foundation of the christian religion rests on a dream, on the dream of an obscure artizan,—"on the baseless fabric of a vision!"

And is it on such testimony, that the most enlightened people in the world have hitherto submitted to receive it, and been satisfied? Would such testimony be listened to, for one moment, in any Court of Justice; or can we suppose that Almighty Wisdom would in this obscure and doubtful manner manifest himself to the world!

During the disturbances in Jamaica, when the case of Mr. Avery, the missionary, supposed to be implicated, was brought before a jury, a Methodist Minister made his way into Court, and said, "he came to bear testimony to the innocence of brother Avery." Well sir, said the Judge, "What can you testify." I have had a vision Sir; two Angels appeared to me in a dream, to bear witness to the innocence of brother Avery." "Then let them be summoned," was the rejoinder.—This is the only legitmate way of treating all cases of dreams, and visions, and Angelic witnesses, let them be summoned!

Luke reports some conversations that occurred between Zacharias and an angel, and also between Mary and an angel, when he came to announce "her own conception to herself." The angel promised Mary, "God shall give unto Jesus the throne of his father David: and he shall reign over the house of Jacob for ever; and of his Kingdom there shall be no end," (Luke i. 32, 33.)

Now this promise never has been fulfilled; Jesus never sat on the throne of David, never reigned over the house of Jacob, nor did he ever restore the Kingdom to Israel. On the contrary, the Israelites look on him as an imposter, despise his followers, and denounce his religion; and the country itself is in the hands of the followers of Mahomed!

One great object with the advocates of Jesus' miraculous conception, and of his being begotten by the Holy Ghost, was to prove his impeccability, or being without sin. But the reader will perceive that this object is not even gained; for Jesus was still the offspring of a sinful mother, and therefore subject to all the frailties and penalties of a daughter of Eve.

This history of the conception is entirely omitted not only by Mark, but also by John, the reputed author of the 4th Gospel, and an alleged intimate with the mother of Jesus; and yet the gospel of John contains not one word of this unnatural story.

But (says Strauss) a most important consideration here is, that no retrospective allusion, to the supernatural mode of conception of Jesus, occurs throughout the four Gospels, neither in Matthew, Mark, Luke, nor John. Not only does Mary herself designate Joseph simply as the "father of Jesus," (Luke ii. 48), but all his contemporaries in general regarded him as the son of Joseph; a fact, not unfrequently alluded to contemptuously and by way of reproach in his presence, and which he never once attempted to contradict (see Matthew xii., 55; Luke iv., 22; John vi., 42). His own disciples also, in the 4th Gospel, written a century after the event, still regarded him as the actual son of Joseph, (John i., 45.)

Matthew relates, that after the departure of the wise men, Joseph is admonished by an angel "in a dream," to flee with the child into Egypt." When he arose he took the young child and his mother by night, and fled into Egypt, and remained there until the death of Herod." But neither Mark, Luke, nor John take any notice of these flights and dreams, on the contrary,

Luke tells us, that Joseph remained at Bethlehem, until after the child was circumcised, and his mother purified; after which, instead of fleeing into Egypt, he states, that they went up to Jerusalem, to present the child Jesus to the Lord, in the most public place in the Kingdom, almost into Herod's presence! So much for Gospel harmony. (See Luke ii, 4, 22,)

When Jesus and his parents are in Egypt (according to Matthew), an angel again appears to Joseph "in a dream," and instructs him to return to the land of Israel; but when he arrived there, he was again warned by God "in a dream," and directed to turn aside to Nazereth; "that it might be fulfilled which was spoken by the prophets. He shall be called a Nazarene." (Matthew ii., 23.) Now there is no such prophecy in the Bible!

Yours &c.,

LAYMAN.

Vaughan, August 16, 1876.

NEWS FROM CASTLEMAINE.

To the Editor of Harbinger of Light.

Sir,—The friends here were much pleased at the notice of our Sunday night meeting in your last issue. I am happy to say we are progressing well, and would recommend similiar meetings to be held wherever a small number of spiritualists are located, for it is not only a pleasant way of spending an hour, but a very profitable one, all being enabled to have an interchange of experiences and ideas, and satisfying a want felt by many who have perhaps the whole of their lives been in the habit of church going on the Sunday, though having left the churches, the want from long habit is still felt; and how gratify it better than by holding similiar meetings to ours?

I am sorry to say a fortnight after the passing away of our old friend and pioneer Mr. T. C. Terry, another of our fellow spiritualists, left us for the shores beyond Mr. John Edgar, an old and consistent believer in our grand truth; he passed away on Sunday night, 23rd July, after a short illness of a few days, he was cheerful and happy to the last, with full and sure reliance of his coming change. His body was buried at Campbell's Creek Cemetery on the following Wednesday, and being a member of a Foresters' Lodge, the members followed and took part in the funeral, they combined with private friends a large number of persons followed the remains. G. C. Leech, Esq., presided and gave a most impressive and instructive address, much of which would be new and perhaps startling to many of the attending crowd. The funeral was conducted precisely the same as the previous one of Mr. Terry, total absence of all outward signs of mourning; the coffin being covered with flowers, and on its being lowered into the grave a shower of beautiful and sweet flowers were thrown upon it by many loving friends. The hymns sang were the same as at the former funeral. Mr. Edgar was a fine strong healthy man, about 50 years of age, he suffered from an ulcer in the side and the lungs, brought on I understand by exposure and cold, his employment causing him to be out in all weathers.

Yours fraternally,

BETA.

Castlemaine, August, 1876.

MR. DAVID BLAIR.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

Sir,—What a pity when we had such a distinguished Champion of Orthodox Christianity among us at the Lonsdale Street Hall, that he had not a better opportunity of showing how few of the many statements contained in Paul's Epistles can be reconciled with other portions of Scripture; which seems to contradict them! I shall only offer you one of these, but if the gentleman will be so kind as to reconcile it with the other passage which I shall quote, I will be happy to furnish him with a few more of a similar character. In the third Chapter of Paul's Epistle to the Galatians, we read—"When it pleased God to reveal his Son in me, that I might preach Him among the heathens. I immediately conferred not with flesh and blood, *neither went I up to Jerusalem to them who were Apostles before me*; but I went into Arabia, and returned again to Damascus; then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days; but, other of the Apostles saw I none but James the Lord's Brother; and was unknown by face unto the Churches of Judea, which are in Christ: but they heard only, that he who persecuted us in times past now preaches the faith which he once destroyed." (Gal. I, 15—24.) In the ninth chapter of the Acts, we are informed that after the conversion of Paul, when the Jews at Damascus sought to kill him; "the disciples took him by night, and let him down by the wall in a basket. *And when Saul was come to Jerusalem he assayed to join himself to the Disciples;* but they were afraid of him, and believed not that he was a Disciple; but *Barnabus took him and brought him to the Apostles.* And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed with the Grecians."

Now, Sir, let me ask, can any man believe both of these statements to be correct, and are they to be reconciled? And how can any man believe in the infallibility of a book which contains such contradictory statements? For if what is written in the Acts be true; then Paul *did go up to Jerusalem to them who were Apostle before him*; and if so his statement made to the Galatians appears to be false.

Sir, I am, &c.,

R.

EXPERIENCES IN SPIRITUALISM.*

The imprint of this book is Candour. Its worth and interest consist alone in the transparent manner in which one of the new characters of this century,—and one of the strangest of any,—the Physical Medium, is developed. All books have a part of their author, more or less, according to circumstances. Milton's works contain but little of Milton, Shelley's contain much of Shelley, but to compare small things with great, Mrs. Berry from head to foot lives in these pages, and for those who will "read between the lines," offers herself as a study of singular interest.

The authoress was converted to Spiritualism much against her will and prejudices, and speedily became one of the most powerful physical mediums of the day. Of independent means and of liberal character, many would trust her to whom paid mediums were an abomination and a loathing, and she has probably numbered more converts than any medium of the second class of her time. Her physical and mesmeric powers are great, and she seems to have succeeded in several cases as a healer. Associated with Mrs. Guppy (the subject of the famous levitation that gave so much amusement to *Punch*) and other powerful mediums, her history is that of physical mediumship in London. By far her greatest claim to consideration, however, lies in the extraordinary series of paintings that she has been producing for several years past. At a superficial examination they rather suggest the idea of a lunatic artist, for the skill with which the colours are laid on and combined, the *technique* as it is called, is most remarkable, while the subjects designed are wild and vague and disorderly. We regret that we have not space to translate the long and really noteworthy account of them that Mrs. Berry received through a French medium, the Baroness von Guldenstubbe, and that she, strangely enough, leaves in French; but we may mention that they are worked into the Spiritist theory, and are stated to represent the development of species, and are drawings of the earlier efforts of the planetary (i.e., creative) spirits, in each of the three kingdoms of nature.

As to the "Contemporary Account of Semiramide," we can only say that is well and cleverly written, and that the question of its authenticity,—we leave to its readers.

* Experiences in Spiritualism; a record of extraordinary phenomena witnessed through the most powerful mediums, by Cath. Berry.- London, J. Burns.

ECHOES FROM ADELAIDE.

SPIRITUALISM is at a very low ebb in this "city of churches," as Adelaide has been not inappropriately termed; but I am happy to say there is now a bright probability of the subject engaging the attention of thinking minds here, and this will no doubt give that impetus to the onward progress of the cause in our midst, which is just at present so greatly needed. One of the main causes which has led to the subject being at length brought before the prominent notice of the public of Adelaide, is due to the following lamentable incident. Towards the end of July last, the body of a woman named Mrs. Louisa Tyley, was found on the beach at Glenelg, the poor woman having, according to particulars subsequently elicited at a coroner's inquest, committed suicide. From evidence before the coroner, it appeared that the deceased woman had been separated from her husband for some time, owing to her being a "Swedenborgian." She was an attendant at the new church place of worship in this city, and professed to hold intercourse with spirits Some twelve years ago the unfortunate lady had been an inmate of a Lunatic Asylum, suffering from "religious mania," and it was said that in all points except this, she was perfectly *compos mentis.* One witness at the inquest, (the husband of deceased) whose ignorance of mental and physical phenomena of Spiritualism, was about equal to the neglect he paid to the welfare of his late wife, even went so far as to say that "she would have been all right but that she was a spiritualist and Swedenborgian." She had been frequently heard to threaten her life, saying that "a spirit had told her there was a cross on the human race, and the sacrifice of a human life was necessary to redeem it." The verdict brought in by the jury was to the effect that the unhappy woman had committed suicide whilst "religiously mad." Under all circumstances the case is a most heartrending one, but that there could be two different convictions as to the cause of death, especially after the full report of the inquest, which appeared in the Register I am at a loss to comprehend. No one who read the particulars of the matter in a calm and impartial spirit, could have arrived at any other conclusion than that the deceased was undoubtedly insane on the one point mentioned above. On the following day to that when the report of the inquest appeared, however, what was my unbounded astonishment to see in the *Register* a letter signed "W. H.," in which the writer referred in no complimentary terms to Spiritualism, and attributed the cause of Mrs. Tyley's suicide to the effects of Spiritism. His opening sentences read as follows:—

"This morning's *Register* contains the record of another instance of the terrible effects resulting from the influence of spiritism upon the minds of those who indulge in this latest form of religious fanaticism. There is scarcely a crime under heaven which it has not driven its deluded victims to commit."

This coming from a gentleman with whom I am personally acquainted, and for whose opinions as a New Churchman of some eminence in this city, I entertain the highest respect, surprised me beyond description; indeed on perusing those lines my stupefaction was so exceedingly effective that, as the vulgar phrase runs, "you could have knocked me down with a feather." Knowing that the facts of the distressing case did not warrant "W. H." in thus anathematising the effects of the teachings of Spiritualism, I penned a strong letter to the *Register*, giving an unqualified denial to his assertions, the result of which was to call forth a feeble reply from him, the letter presumably being so feeble, that the editor of the journal in question, considered another communication from me unnecessary, for in a footnote to "W. H's." letter, he stated that a continuation of the discussion was undesirable in the columns of the *Register*, being more suited to the pages of a religious periodical. As I have already intimated an intense interest in the subject has thus been awakened, and I believe the interest manifested will be lasting in its effects. On a Sunday evening, a few days after this controversy appeared in the newspaper, a discourse was delivered by Mr. E. G. Day, a prominent and highly respected member of the New Church in this city, in which the lecturer endeavoured to contrast some of the writings and teachings of modern Spiritualists with those of that illustrious Seer Swedenborg. Unluckily for the cause of Truth and New Churchism alike, Mr. Day's arguments were as weak as they were trivial. The oft urged and oft met objection in reference to "familiar spirits," was once more brought forward, and Mr. Day contended that while the disciples of the New Church admitted the possibility of spirit communion, it was unlawful in the sight of God. No intelligent mind could have been misled by his arguments, and I therefore deemed it unnecessary to reply to them in the public journals. In justice, however, to Mr. Day, I must not abandon the subject without admitting that, unlike so many men who profess to be the spiritual guides of the people, and who madly stamp and roar at any subject which has for its aim the moral, intellectual and spiritual enlightenment and amelioration of humanity, he appears to have devoted a little—though every little—attention to the question of Spiritualism.

For myself, I am only a new arrival in Adelaide, and a very young man withal, but I have the cause sincerely at heart, and if needs be shall not hesitate to sacrifice any personal interests for the ultimate aggrandizement of truth, reason and progress.

FITZERIC.

Adelaide, August 15, 1876.

A DREAM VERIFIED.

A SINGULAR instance of a dream being verified, and a strange fatality, have recently been brought under our notice (says the *Hamilton Spectator*). It will be remembered that Mrs. George Lindsay died on the 5th instant; five days after, Mrs. Rankin, who had been attending her, and who previously had been, apparently, in the best of health, was taken away by the hand of death, brought on by pneumonia. By an obituary notice it will be seen that her husband, Mr. Donald Rankin, has also succumbed to the same disease; and we learn that his second son has been laid low by it, and but faint hopes of his recovery are entertained by Drs. James and Sweetnam, who state they never knew pneumonia or pleurisy spread so rapidly and fatally in one family as it had done in this instance. But the strangest part of this fatal story has yet to be told. After Mrs. Rankin had been so suddenly taken ill, her eldest son, Duncan, who was working at Horsham, dreamt that something had happened to his mother. He at once got up, and in spite of all remonstrance about the absurdity of believing in dreams, mounted his horse, and travelled during the balance of the night and next day, until he came to a house a few miles out of Hamilton where his family was well known. Here he halted to enquire "How the old folks were at home?" and when told that his mother had died that very day, fell fainting from his saddle. Before this, we are told, except so far as the dream was concerned, he had not received the slightest intimation of his mother being ill.

MR. John McIlwraith of this city, one of the commissioners to the Philadelphia Exhibition, whilst making a tour through some of the northern states of the Union, has availed himself of the opportunity to visit several celebrated mediums, including Mr. Foster, Mrs. Maud Lord, Mr. Browne the spirit photographer, and Mrs. Howard the moulding medium. He has witnessed some remarkable materializations, including that of his daughter, who conversed with him and patted him on the head; at Mr. Howard's seance, he obtained a parafin mold of this daughter's face, which he has forwarded here; at Mrs. Browne's he obtained several spirit photographs, and one psychograph, two of the spirit forms have been identified. The psychograph is a curious production, and is obtained by placing the plate in the camera, and not removing the cap, a definite photograph of a female form appears in this instance (alone) on the plate, although there was no exposure. In every instance Mr. McIlwraith saw the plates developed, and was favorably impressed with the straightforward manner of the operator.

FREE THOUGHTS ON THE LIFE OF JESUS.

By a Writing Medium.

Chapter I.

(Continued.)

There is one other question relative to the early life of Jesus, and which would have an influence on his future movements, to which we must refer—a question arising from the light which stands connected with the modern developments of spiritualism. We fully acknowledge that the phenomenon referred to is as old as the human race, but that at particular periods it has been more prominent, in the experience of mankind, than at others. The subsequent history of Jesus clearly indicates that he was a Medium of considerable power, and therefore it requires no stretch of the imagination to believe that in his childhood and youth there may have been indications of such a possession, received, for aught we know, from his parents, who, if tradition speaks truthfully, had visions and such experiences as are peculiar to such persons. And this peculiarity also gives some colouring to other legends concerning his youthful history, wherein what are supposed to be supernatural occurrences took place; not that we are prepared to give our assent to the truthfulness of these legends. but rather to admit that there may have been some ground for such report, and that on this principle they might be substantiated.

We are not impressed to attach any importance to the tradition, which speaks of his interview with the Rabbi's in the temple on the occasion of his visit at the time of the Passover. There is a want of naturalness about the statement, and, indeed, it is invested with very doubtful elements which savour of an afterthought, when in the construction of a history, this account was thought to be appropriate in view of the divine character which was imputed to him: and we think that we shall lose little by the rejection, merely admitting that he went on such an occasion with his parents to Jerusalem, and on subsequent occasions also, in accordance with the customs of the nation.

The course of events, doubtless, ran on in the ordinary channel during the days of his early manhood; marked, it may be, by the death of his father, occupation at his trade of carpenter, and under the growing influence of thoughts which were advancing to maturity as his years progressed. We have no evidence that he travelled beyond the border of his fatherland at any period of his early manhood. The admission of a visit to Egypt is not necessary, that he might become acquainted with many of the ideas which came out prominently in his after-teachings. The influence exerted by the brotherhood of the Essenes, or the peculiar views characteristic of the mysticism of older religions, might all have been acquired in his own country, as the result of study or intercourse with kindred spirits.

The precise date of his leaving Nazareth and embarking on the enterprise of his life is not known. It is stated in the tradition that he began to be about thirty years of age when his public-showing unto Israel took place. What foundation there may be for this we know not, beyond the fact that this was the usual period of life when a Jew came more prominently into notice as a teacher. We feel, however, that within the period that immediately preceded his relinquishment of manual labour, and his public presentation, there are wrapped up circumstances of the most important character. It is within this period we must look for the convictions, which led Jesus to take that step which in after-life stamped his history with such importance; but, so far as reliable history is concerned, we have no data to go upon. No period in the history of man is so interesting as that which witnesses the adoption of principles, intended at once to mould his character and give a colour to his future movements; and the step which is taken, when he first publicly proclaims his intentions, is the climax of all that goes before—the accumulative result of all the influences which have been operating and leading to this interesting and important juncture.

The first appearance of Jesus in public, with a defined object in view, must have been preceded by consideration, by encouragements and realizations, which would cause him to feel that *his* was the path of duty, if not of ease. If, as we believe there was, very much in the composition of his character at this time, which partook of the principles of the Essenians, coupled with an intuitive belief in his call to the work of reformation among his countrymen, then the adoption of this course would involve a considerable amount of self-denial. The renunciation of a settled home, the pledge of celibacy, a willingness to become dependent on the charity of others, and the expectation of opposition, if not of persecution, would involve self-abnegation of no ordinary character. We are impressed with the belief, however, that this course Jesus cheerfully adopted, and was quite prepared to accept the results, be they what they may.

Historically considered, if we may place any reliance on the traditions of the New Testament, the opening of the *public life of Jesus* stands connected with that of another person—John the Baptist (Luke iii. 1). In the account of John's preaching we have a delineation of Essenian teaching; in his mode of life, an asceticism akin to Brahminism; and in the method of his dealing with men of high or low degree, a boldness which knew no fear of aught but the infringement of that which he felt to be right in the sight of God. Into the special characteristics of John's mission it is not our purpose to enter. Were the traditions concerning him more reliable, and less beset with suspicious considerations, we might do so; but, under the circumstances, we merely refer to the presumptive fact of the truth of his personality, and the connection which may have existed between him and Jesus.

If John the Baptist was a member of the Essenian brotherhood, then, doubtless, Jesus would be not only acquainted with him, but also influenced by the spirit of determined purpose which John manifested. And when we read the Evangelistic narrative which relates the commencement of the public work of Jesus, we find very much in it akin to that of John (Mark i. 14, 15; Matthew iv. 12–17). To define clearly, however, the exact relation between the work of John the Baptist and that of Jesus, would be somewhat difficult under the circumstances.

The conclusion to which we should come respecting the first appearance of Jesus in public would rather be in favour of the account given in Luke's narrative of his visit to the Synagcgue of Nazareth, than any attempt to commence nearer Jerusalem. We have not the slightest faith in the narrative of the temptation, as recorded by the Synoptics. It is only on the supposition that Jesus may have related the particulars of such a circumstance to his followers, and that they handed it down for more than 150 years, until it became part of the general story of his life, that we can accept it at all; and, on this principle, the considerations are so much against the probabilities involved, that we prefer to reject it altogether. That Jesus had private experiences like other men, and, that these experiences may have been of an extraordinary character we would readily admit, but taking the general scope of the so-called sacred records, there are too many contradictions to satisfy an inquiring mind that the temptation recorded in Matthew, Mark, and Luke, is a reliable fact. It is mainly on the supposition raised by theological writers, that this phase of the experience of Jesus was *necessary* to prepare him for the work of a Divine Teacher, that it forms part of the traditions of the New Testament. We affirm, then, that the first appearance of Jesus in public after his personal consecration to the work of reformation, took place in Nazareth, the place of his birth; and from that part of the narrative we may judge pretty well what his intentions were at this period of his history; and, also, the kind of reception he would be likely to experience at the hands of the Jews generally.

We shall close this chapter, by the consideration of what may be learned from this first glance at the early work of Jesus. We have already admitted that he was a real person; we have traced his course from birth to his first appearance in public life; we have noted the opposition with which his assumption of personal work was received; and, now, the question remains as to whether, in this, we have any indications of the im-

portance which generations of men have attached to his person and work.

Far be it from us to detract aught from the character which rightfully belongs to Jesus; in this connection we readily adopt the sentiments expressed by a recent writer on this subject:—"Jesus, being interiorly sweet and harmonial in organization, and fellowshipped by the Essenians, schooled in the Asian mysteries, and a Medium, how natural the explanation of the geniuue teachings, doctrines, and wonderful works ascribed to him. Testifying of himself, living the inner life, and speaking from the divine ideal, he rose so high above country and national narrowness that he astonished both Scribe and Pharisee. The old prophets were essentially Israelitish, many of the ancient philosophers were decidedly Grecian, the sage Gotama Buddha was Hindoo, *par excellence*; but the Judean spiritualist, grounded in the absolute religion, baptized daily from above, attended by a legion of angels; directed the thirsting of his age to a fountain, from which all diversities of race might drink; to a tree of life with fruitage fresh and free for all souls. Grasping fundamental truths, and broad beautiful ideas, he spoke the deepest intuitions of his inmost being. No poet or moralist ever enunciated fresher or more charming thoughts adapted to the masses, or voiced a keener, a fresher dialect of audacious insight than he, in those seemingly effortless speeches of 'The Good Shepherd,' the 'True Vine,' the 'Lilies,' the 'Birds,' the sun rising on the evil and the good, and the rain falling upon the just and the unjust. . . . But since all truth is immortal, our *conceptions* of it only are *new*, and Jesus, the, natural man, the son of Syria, child of love and wisdom, and ancient brother, while he taught the world, really brought in no new truths; Jesus only reiterated them with a pathos peculiarly his own." (Peebles's "Seers of the Ages.") And on these grounds we freely admit, that we perceive in Jesus a character worthy of all admiration, if not essentially perfect. And that his very first appearance on the platform of free thought, although indicating a determination to depart from the orthodox courses of the times, yet bears the promise of well-being to the race; another of those great ones, raised up by the Infinite Father, who in succession, and in their appropriate place, would help on the work of human development, reducing in degree the disorders incident of all growth, and bringing in a more perfect system of orderly advancement, whereby the grand purposes of the Infinite One would receive in due time their completion.

And, just as we are wont to hail the first rays of the beautiful morning light as they come streaming over the hill tops, painting the heaven with their ever changing colours, giving promise of all the possibilities which are involved in the progress of day; so, in like manner, do we hail the first appearance of Jesus as the harbinger of all those blessed possibilities, arising from the more orderly growth and development of the human spirit, which, by every visitation of this kind, receives an impulse and derives assistance fraught with certain success. Worship him not as God, but love him as a brother! Then will flow into your spirit, the rising tides of love and wisdom, whereby you shall gain a nearer access to God the Infinite; communion with those intelligences who bend over you from the higher spheres, and wish you God speed; gain a purer and more useful life; and enjoy that brotherly union, which, when it binds man to man, and all to God, will raise man to his true position in the wide universe of the Eternal!

THE "Religio Phosophical Journal," May 27th copies from the "Denver News" an account of wonderful manifestations through a Mr. C. B. Cutler, of that city, including the "Shooting test," where eleven shots were fired from a rifle at a distance of ten feet, at as many materialized faces and hands which appeared at the aperture of a cabinet in which the medium was enclosed. The reporter says "at least three or four of those shots were seen by all present (twelve) to penetrate the objects aimed at, they would flutter tremulously for an instant after the shot, and then dissolved."

THE MORAL TEACHINGS OF SPIRITUALISM.

A Discourse given by W. H. Terry. at the Masonic Hall, Melbourne, Sunday, July 23rd 1876.

The subject I have selected to descant upon this evening is one of considerable importance to all those interested in the great movement, or New Dispensation, which is now rapidly spreading over the civilized world. Spiritualism is attacked, abused, and misrepresented, by both the Orthodox and Materialist, but to the former we owe the unfounded accusation that its moral teachings are degrading and demoralising.

To illustrate effectively the moral teachings of Spiritualism, it will be necessary for me to quote largely, not only from the literature of the subject, and postulates accepted by the great majority of Spiritualists, but from communications received at various circles I have had the good fortune to be connected with, and by comparing these quotations with the Ethics of Christianity as taught by the Churches (which I presume to be the objectors standard) leave it to the reason of my audience to decide which turns the scale.

The sense of right and justice, innate in the human soul, though it may for a time be kept down by prejudice must eventually come to the surface, for though we wait through many weary hours "still ever the truth comes uppermost, and ever is justice done."

It is no uncommon thing for Spiritualists to smart and writhe under the unjust accusations made against their belief by the ignorant, the prejudiced, and the untruthful; but for my own part I heed them not. Truth is invincible and needs no shield; Reason is the test by which we try it, and armed with a faith which has stood this test, we invite all those who profess to have a higher truth, to enter the lists with us, and let the public be the arbiters.

It has been said by some objectors, that "all that is new in Spiritualism is not true, and all that is true is not new." Whilst admitting the general correctness of the second assertion, I dissent in toto, with the first, and trust I shall be enabled, in the course of my remarks, to prove its fallacy.

Truth, in the abstract, ever was, it is only the unfoldment of it, by which it becomes more comprehensible to us that we in our ignorance call *new* truth. Analyze the most beautiful truths presented by Jesus, and you will find the same ideas expressed, though, perhaps, in slightly altered words, thousands of years before him. All truth is relative, but there are some central truths, apprehended and expressed by the advanced minds of ancient times, which *we* cannot get beyond, we can only elaborate them, the central idea shines out distinctly and conspicuously no matter what the surroundings. In the "Vedas" written upwards of 2000 years before the Christian era, we find the conception of the Fatherhood of God. It occurs in a prayer for divine illumination, as follows—"O Indra, do thou, entertaining the affection a father does for his son, bring us to wisdom." In the same we find the following conception of the nature of Deity—"There is one living and true God—Everlasting and without parts or passion, of Infinite Power, Wisdom, and Goodness, the Maker and Preserver of all things." Can any Christian definition excel this? How far superior to the Angry God of the Old Testament? Buddha who lived 700 years before Christ taught the non resistance of evil in almost the same words as Jesus. He said—"A man who foolishly does me wrong I will return him the protection of my ungrudging love, the more evil goes from him, the more good shall go from me." . . . Let a man overcome anger with good, let him overcome the greedy with liberality, the liar with truth." I could give many more quotations to show that the same objection of want of originality applies to Christianity, and indeed must apply to all systems of religion having the germs of truth within them, but these are sufficient to illustrate my point.

When I entered into the investigation of Spiritualism some sixteen years ago, I had little thought of the Glorious Philosophy behind the facts. It was the *facts* that engaged my attention and through them was I led to its higher, and to me more attractive phases—The Intel-

lectual and Moral. In them I find all that the mind hungering and thirsting for light and truth can desire. As with me so is it with the majority of investigators, the facts first engage their attention, and their demonstration lead to an examination of the Philosophy, but of late the wide diffusion of Spiritualistic literature has brought the philosophy in its true light under the notice of many thinking men who have been induced to investigate the facts, and thereby obtain a basis for the philosophy. The moral teachings though forming a part of this philosophy are complete in themselves. A system of Ethics, unsurpassed, and adequate if lived up to to make earth a second heaven.

Doubtless many here have heard of Emma Hardinge, (now Mrs. E. H. Britten) one of the True earnest consistent Spiritualists whose light, like stars in the Spiritual firmament, has ever shone steadily and brightly. Whether in the normal or abnormal condition her inspirations are redolent of purity, justice, and intellectuality. Through her organism some twelve or more years ago in the course of an oration on the "Creed of the Spirits; or the influence of the Religion of Spiritualism" the following Creed and Commandments were given:—

"*I believe in God*, for I know that spirit, matter, and motion are eternal existences, co-equal, co-eternal, co-existent ever. As I believe in matter, then so do I believe in spirit; and the totality of that spirit, that master mind that was even before form—that moved upon the chaos and void, and evolved therefrom order, harmony, and form—is God. Finite as I am, I can never comprehend his infinity; temporal pilgrim as I am now, and passing on in temporality, I cannot master his eternity. It is enough for me to know that He is all-wise, for the majesty, order, and beauty of creation prove it; He is all-good, for the beneficence disclosed in that creation prove it: He is all-powerful, for its stupendous strength, its glorious and majestic permanence prove it.

I believe in the immortality of the human soul, for I have been taught to analyse and search until I discover that that which is must have existed for ever; and, though on this earth I am only possessed of such memory as carries me back to the beginning of my temporal existence, and such prophecy as proves to me that I shall live beyond the grave, I still recognise that lives infinite one way cannot be finite another, and that if there is infinity around me I am part of it—I am infinite also. And since I question and since I doubt, even the chemist that scoffs at me proves my position, and shows me that nothing can be annihilated. My soul is something, the functions of my soul are something, my self-consciousness is something, my sense of individuality is something that cannot be annihilated. The strong psychology of another mind mightier than mine would impose upon me the dark fatal belief of annihilation for my soul, and eternal existence for everything else. My spirit-friend comes to my side, grasps my hand, and whispers in my ear, in the voice of the loved and those I have deemed the lost—"I live for ever, and thou shalt live for ever."

I believe in right and wrong, for I do find the penalties of the wrong and the compensation of the right impressed on all things, on all forms of life. When I doubt this, the sophist would come and preach to me of circumstances, of surroundings, of impulses and forces; and when he would try in the tones of sophistry to mask me from the light which the penalty is perpetually bringing me, my spirit-friends appeal to me, and with the glory of the immortal spheres on his glittering brow, or the darkness of the dweller on the threshold hanging around him, gives me to understand that the second stage of existence is absolute judgment for the deeds done in the body.

I believe in the communion of spirits as ministering angels. I not only realise this from the truths that are demonstrated around me, but from the reason which assures me that the love which animated the form that I loved so well, as it still subsists must still find an exercise; that to live, to love, and yet to be unable to manifest that love to the objects that need it, must be a condition of existence far worse than that in which we daily live, and love, and minister to each other.

COMMANDMENTS.

I.—Thou shalt search for truth in every department of being—test, prove, and try if what thou deemest *is* truth, and then accept it the Word of God.

II.—Thou shalt continue the search for truth all thy life, and never cease to test, prove, and try all that thou deemest to be truth.

III.—Thou shalt search by every attainable means for the laws that underlie all life and being; thou shalt strive to comprehend these laws, live in harmony with them, and make them the laws of thine own life, thy rule and guide in all thine actions.

IV.—Thou shalt not follow the example of any man or set of men, nor obey any teaching or accept of any theory as thy rule of life that is not in strict accordance with thy highest sense of right.

V.—Thou shalt remember that a wrong done to the least of thy fellow-creatures is a wrong done to all; and thou shalt never commit a wrong wilfully and consciously to any of thy fellow-men, nor connive at wrong done by others without striving to prevent or protesting against it.

VI.—Thou shalt acknowledge all men's right to do, think, or speak, to be exactly equal to thine own; and all rights whatsoever that thou dost demand, thou shalt ever accord to others.

VII.—Thou shalt not hold thyself bound to love, or associate with those that are distasteful or repulsive to thee; but thou shalt be held bound to treat such objects of dislike with gentleness, courtesy, and justice. and never suffer thy antipathies to make thee ungentle or unjust to any living creature.

VIII.—Thou shalt ever regard the rights, interests, and welfare of the many as superior to those of the one or the few; and in cases where thy welfare or that of thy friend is to be balanced against that of society. thou shalt sacrifice thyself or friend to the welfare of the many.

IX.—Thou shall be obedient to the laws of the land in which thou dost reside, in things which do not conflict with thy highest sense of right.

X.—Thy first and last duty upon earth, and all through thy life, shall be to seek for the principles of right, and to live them out to the utmost of thy power; and whatever creed, precept, or example conflicts with those principles, thou shalt shun and reject ever remembering that the laws of right are—in morals JUSTICE; in science, HARMONY; in religion. THE FATHERHOOD OF GOD, THE BROTHERHOOD OF MAN, the immortality of the human soul, and compensation and retribution for the good or evil done on earth."

Compare these Commandments with those of Moses, and ask yourself the question, "Which is the most advanced?" The immense superiority of those I have just read will be manifest to any rational mind. Following these are "Ten Laws of Right" which as they are brief and appropriate I will read—

THE TEN LAWS OF RIGHT.

I.—TEMPERANCE in all things, whether physical, mental, moral, affectional, or religious.

II.—JUSTICE to all creatures that be—justice being the exercise of precisely the same rules of life, conduct, thought, or speech that we would desire to receive from others.

III.—GENTLENESS in speech and act—never needlessly wounding the feelings of others by harsh words or deeds; never hurting or destroying aught that breathes, save for the purpose of sustenance or self-defence.

IV.—TRUTH in every word or thought spoken or acted; but reservation of harsh or unpleasing truths where they would needlessly wound the feelings of others.

V.—CHARITY—charity in thought, striving to excuse the failings of others; charity in speech veiling the failings of others; charity in deeds, wherever, whenever, and to whomsoever the opportunity offers.

VI.—ALMSGIVING—visiting the sick and comforting the afflicted in every shape that our means admit of and the necessities of our fellow-creatures demand.

VII.—SELF-SACRIFICE, whenever the interests of others are to be benefitted by our endurance.

VIII.—TEMPERATE yet firm defence of our views of right, and protest against wrong, whether for ourselves or others.

IX.—INDUSTRY in following any calling we may be engaged in, or in devoting some portion of our time. when otherwise not obliged to do so, to the service and benefit of others.

X.—LOVE—above and beyond all. seeking to cultivate in our own families, kindred, friends, and amongst all mankind generally the spirit of that true and tender love which can think, speak, and act no wrong to any creature living; remembering always, that where love is, all the other principles of right are fulfilled beneath its influence and embodied in its monitions.

We should ever hold the above-stated principles of right to be obligatory upon all men, as they are the deductions evolved from the laws of being, and therefore in strict harmony with the divine order of creation. All views of science are dependent on human intelligence and the unfoldments of intellectual knowledge. All views of theology are dependant upon intuitive perceptions, faith, or testimony derived from varying sources—hence, man's opinions concerning science and theology are subject to change, and dependent on the circumstances of nationality, intellectual training, or incidents peculiar to personal experience; but the religion of right, morality, and love, and the commandents of life-duty, originating from the fundamental principle inherent in life and being, can never change until man ceases to be. or the harmonies of the universe are themselves changed or annihilated."

I challenge any orthodox Christian or objector to the Morals of Spiritualism, to produce a higher or more perfect code of morals than is here given. They contain the very *acme* of the Religious and Moral teachings of Jesus, and are unequalled in any earthly system of ethics.

Some fourteen years since, after I had satisfied myself of the fact of Spirit intercouse, and being anxious to open up a channel of communication with Spirits on the other side, capable of imparting instruction to myself and others, I in company with four or five truthseekers, formed a Circle which met within a couple of miles of this hall. In a very short time a gentleman who had hitherto been almost an entire stranger to the subject had his hand controlled to write. The handwriting

was totally different to his own, and often varied, two or three hands being written at one sitting. The early writings were brief, and consisted mainly of moral and religious aphorisms. As specimens of the moral teachings of Spirits I consider them particularly appropriate and copy from the original, now in my possession, a series of brief extracts—"Give glory to God in the highest. Ye are his servants, do *his* will. Which learn to know. Love all mankind. Love God supremely. Love is our life here. Love is God's universal law on earth, obtain a knowledge of that law and fulfil that. Apply all your energies to the obtaining a knowledge of yourselves and improve whatever is there found according the will of him whose service ye seek."

In the next occurs the following passage—"Do not meet or part without prayer. It is by the will of God, and is our united wish that usefulness may be expected to our efforts "

Again, on another occasion the conditions not being favorable for a long communication, it was written—"Faith, Hope, and Charity. The greatest of these is Charity, they all require practice in life. These contain all man's duty, and laws of God to man. The wisdom of the spheres can no further go."

"Is not God Love? We are only actuated by that great all pervading principle. Look not too eagerly to your physical condition, your peculiarly befitting condition, is the mind all permeated by that which contains in itself all that is requisite. The great spirit watches for all manifestations of himself, as evidenced in the Charity of soul, or love there reigning."

Again on another page—"Love good, love also to diffuse good. This is not done by talking piously, but by living holily. Your light should so shine among men that they should glorify your father who is in heaven." These are elaborated in the communications referred to, and as the earliest recorded teachings I know of received in this part of the world, they form an admirable basis to the Religious and Moral Philosophy of Spiritualism now unfolding here.

For some time past there has appeared in the London "Spiritualist," a series of communications of a highly interesting and philosophical character, given by a Spirit who signs himself "Imperator." In a recent one of them on "Truth" I find the following appropriate to my subject, under the heading of "The Pursuit of Truth for its own Sake, Man's noblest aim."

"Moreover, remember that the pursuit of truth for its own sake, as the altogether lovely and desirable end of life is the highest aim of spirit on your plane of being, higher than earth's ambitions, nobler than any work that man can do." The communication concludes with the following advice:—"Let him crush self, purify his inmost spirit, driving out impurity as a plague, and elevating his aims to their highest possible; let him love Truth as his Deity, to which all else shall bow, let him follow it as his sole aim, careless whither the quest may lead him, and round him shall circle the Messengers of the Most High, and in his inmost soul he shall see light." We may search through the Bibles of the Ages including the Hebrew and Christian Scriptures and fail to find a moral teaching excelling that contained in this brief passage. Passing for awhile from the teaching of spirits to that of Spiritualists I will refer first to those of one personally known to some here present, the Spiritualistic Apostle J. M. Peebles, whose voice I have reason to think will be heard again in this City ere many months have past. In his introductory lecture here he thought it necessary to state his belief which was as follows:—

"As a Spiritualist, I believe in one living and true God—wisdom and love—governing the universe by immutable law. Proclus termed this God, Causation; Mohamed, Allah; the Hindu Brahm; and Jesus, "Our Father." Upon the bosom of this divine Presence is my soul's rest forever.

I believe in Jesus, accepting Peter's definition—"Jesus of Nazareth, a *man* approved of God among you by miracles, wonders and signs which God did by him." (Acts, II-21.) Other biblical writers denominate him the "Son of Joseph," our "Elder Brother," who "went about doing good."

I believe in inspiration. It is God's outflowing breath. All souls in moments of exaltation feel it. Truth is a unity, and truths relating to the divine consciousness are inspired. Prophets and apostles breathed inspired utterances in the past. Reformers are inspired to-day. Principles are universal over-sweeping the epochs of the ages.

I believe in rewards and punishments. These are not special favors nor arbitrary inflictions in the divine economy; but rather links in the chain of cause and effect. To all laws there are penalties attached. Violation brings suffering. Obey and live, is the voice of God throughout nature. In all worlds man is a moral actor, a subject of law, a responsible being, reaping anguish from vice and enjoyment from virtue

I believe, or rather *know* there is a future conscious and progressive life in another and higher state of existence. This knowledge, considered subjectively and objectively, is derived from witnessing and studying the *modern spiritual manifestations*, which manifestations, by the way, are not as the illiterate think—"new in the world." Solomon very sensibly said—"There is no new thing under the sun."

And as the outcome of this belief we find him ever earnestly and unselfishly working for the diffusing of truth and the uplifting of humanity, and exhorting in his speech and writings what he strives to practice in his daily life. He concludes his great book, the "Seers of the Ages," as follows:—

Live to-day for to-morrow, for eternity. Be above the commission of an unworthy act. Tread not on the threshold of thy neighbor only with the purest and loftiest intentions. Filch no entrusted secrets from others. Indulge in no ignoble insinuations. Take no selfish advantage of another's weakness. Be candid and sincere. Affirm thyself. Celebrate thyself in goodness. Testify of thyself in integrity. Be a *practical* reformer. Seek no praise, nor fulsome flattery. Intrigue for no office. Fail of thy purpose rather than secure it by dishonorable policy. Partake of the bread of honest labor. Administer reproof in gentleness and love. Forgive as thou wouldst be forgiven. Be kind to the poor, the unfortunate, the sick, the dying—live to lift up others, to brighten the chain of friendship, to educate mind and heart for a heaven on earth. Enflower the pathway of humanity with the beautiful in life; plant gardens of love in unhappy bosoms; welcome the angels to angelize the shades of our pilgrimage, and be welcomed into light, the sweet light, the music light of Immortality!

Hudson Tuttle is another representative spiritualist from whose book the "Arcana of Spiritualism," I will give a brief quotation:—

This religion is a philosophy: this philosophy is a religion. It takes man by the hand, and, instead of telling him that he is a sinful worm of the dust, corrupt from the crown of the head to the sole of his foot, it assures him that he is a nobleman of nature, heir to the Godhead, owning all things, for whom all things exist, and is capable of understanding all. He is not for to-day; not acting for time, but for eternity; not a mushroom of a night, but a companion of everlasting worlds. Ay, more: he will bloom in immortal youth when these worlds fade, and the stars of heaven are dissolved. What he writes on his book of life is no writing on sand: it is indelible.

What a position, then, is occupied by man! On one hand are the lower forms of nature,—the brutes of the field; on the other, the archangels of light, towards whom he is hastening, one of whom he will become after death shall have cast from his spirit its earthly garments.

Spiritualism is not a religion descending from a foreign source, to be borne as a cross: it is an outgrowth of human nature, and the complete expression of its highest ideal. Have you a truth?—it seizes it. Has the negro of Africa a truth? Spiritualism asks not its origin, but makes it its own. You may take the sacred books of all nations,—for all nations have their sacred books,—the Shaster of the Hindoo, the Zendavesta of the fire-worshiping Persian, the Koran of the Mohammedan, the legends of the Talmud, and on them place our own Testaments, the Old and the New: you have brought together in one mass the spiritual history, ideas, emotions, and superstitions of the early ages of man; but you have not Spiritualism,—you have only a part of it. You may take the sciences,—the terrestrial, intimately connected with our telluric domain, teaching the construction and organization of our globe, and the cosmical, treating of the infinite nomenclature of the stars: you have not Spiritualism,—you have but a part of it.

I cannot conclude this portion of my subject without some reference to the opinion of A. J. Davis, the most voluminous writer on Spiritualism and the Harmonial philosophy living. In the "Penetralia," page 326, in answer to the question "How does Spiritualism compare with Christianity in its beneficial effect on mankind?" he says:—

To give a just answer to this question I must first state the fact, that Christianity has been in the world nearly two thousand years, while modern spiritual intercourse is only a little more than eight years old. Now Christianity *has never suggested a single scientific fact*—has never developed a single broad scheme for the practical relief of a suffering humanity; but, instead, the system has wielded its *entire might* in opposition to almost every new development—has slandered and denounced as "infidel" each one who has wrought, *independent of sectarianism*, to correct abuses in high and low places—has set its power against every leading philanthropist who has labored to abolish slavery and capital

punishment, to reform the misdirected voluptuary, and to introduce that *practical religion* which looks to the moral and intellectual regeneration of our race, instead of fashionable preaching and praying. The pioneers in the cause of the Slave have encountered such opposition from popular religionists as did all the first teachers of Astronomy, Geology, and Phrenology. Spiritualism, on the contrary, has already discovered to the world a multitude of the most momentous and practical truths. In the fields of science and philosophy, especially in *mental* philosophy (which is foremost with all intelligent, cultured minds) it has revealed fresh facts and demonstrated several great general principles. The sciences of magnetism, electricity, chemistry, psychology, clairvoyance, psychometry, etc., have each received valuable additional illustrations and highly suggestive principles from some of the departments of spiritualism.

These three extracts from representative spiritualists all bearing upon the moral teachings and influence of spiritualism, are a sufficient illustration of the moral tendency of its literature, the outcome of a realization of its facts and philosophy by the writers. There is amongst the spiritualistic literature a large preponderance of the moral, intellectual and religious, which appeals to our highest faculties, and is elevating in its tendency, but the spirit circle when rightly organized and conducted, is an educational institution of the highest order. In it the aspiring soul can attract to itself all the light it is capable of receiving harmonising the mind, brightening the intellect, and drawing the whole nature mightily upward on to higher planes of thought, resulting in corresponding harmony of action. I gave some brief extracts from the teachings received at one of the earliest Melbourne circles, lest this should be considered an isolated case I will present a few received at a Circle now meeting in Melbourne, by the aid of the somewhat despised, but insufficiently understood planchette.

"Inspiration flows to all who bring themselves within the sphere of harmony. As the air breathes of the divine life giving faith from tree and flower, and the soft snowflake kisses the limpid surface of the lake, to be dissolved into it, so the soul in its ecstatic moments partakes of the diviner life in higher altitudes apart from sensuous things, and breathes an atmosphere holy and pure as the first accents of the infant tongue of mother earth. Tongues which whisper of the love and tenderness of angel hearts whose favorite pleasure lies in bringing to the toil worn children of the nether sphere comfort and succour."

"The governing power spiritually developed is "Love" pure and simple, yet containing all the elements of life. For this we live, for this we work, that we may grow in harmony with this all potent, all absorbing power."

"Consider the whole family of God your brethen and that one cannot suffer without affecting the whole."

"Always start from the Basis of Truth; let your whole efforts go to acquiring it, and let a high sense of justice guide and urge you onward. When the inferior desires of the undeveloped man rise within you think of your high destiny and curb with a strong will and aspiring soul the usurpers of your peace and inward power. Cultivate the affections and do not dread the future. Bear in mind this great and mighty truth, that with what measure you mete to others the same shall you receive. Be at peace with your own conscience, and all that man or angel can do will find you in the right path. Be not overburdened by the cares of material life, but let the present be the school where you receive lovingly the wholesome correction of your negligence, and where the lessons learned will prepare and fit you for the greater knowledge and the higher wisdom of the interminable spheres of action in the universe through which your soul is born to live."

These are teachings suited to the times, inculcating practical religion, and the highest morality. All the sermons ever preached are at the best but an elaboration of what is contained in the few brief spiritual communications I have just read. Spiritualism is grossly misunderstood, its opponents are many and unscrupulous, but their assaults, as a rule, recoil upon themselves. It has no dogma, but presents its principles to the consideration of mankind; it invites enquiry, courts investigation, and challenges refutation, but while its enemies affect to despise it, none have the courage to attack it in the van. They hang about the outskirts of the advancing host, and assault some straggling member, whom should they succeed in overcoming they make a great outcry, and say "Lo Spiritualism is dead." But the army moves on regardless of the petty turmoil, ever widening its front, and passing over all obstacles. On its banners are inscribed "The Fatherhood of God," all mankind are his children. "Universal Brotherhood," "Harmony is Heaven," and "Eternal Progression." Truth is its watchword, and Ignorance, Prejudice, and Bigotry, its only foes.

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SUBSCRIBERS are respectfully informed that the seventh volume of the "Harbinger of Light" commences with the present number, and that subscriptions are payable in advance. Those who have not paid for last volume will receive their copies in a

GREEN WRAPPER.

We regret to say that there are several subscribers who are still further in arrears. We trust that their omission to pay is from inadvertence rather than want of principle, and as a final reminder will send their copies in a

YELLOW WRAPPER

prior to stopping the paper. Means are none too plentiful with us, yet we have never asked monetary assistance to sustain our paper. All we ask is that subscribers will pay us our just dues promptly, and endeavour by introducing it to their friends to increase its circulation.

CONCERNING MEDIUMSHIP.

BY PROF. J. R. BUCHANAN.

To no one man is the public under greater obligations for a scientific demonstration of the psychic functions of the human brain than to Prof. J. R. Buchanan, the discoverer of psychometry, the author of anthropology, and the founder of the Journal of Man. As far back as 1840 he demonstrated the faults of the Gallian System of Phrenology, rearranged and reclassified the organs in a more natural and philosophical grouping, and furnished, by excitations of the several portions of the brain, by means inappreciable by the subject, irrefutable proof of the proper location of the intellectual faculties. His opinions, then, we consider valuable and worthy of attention and study. Desiring for our information an answer to the following several questions, we submitted them to him, and he has kindly given his permission for their publication.—[ED. SPIRITUAL SCIENTIST.]

QUESTION.—Has the spirit sufficient control over the body to change its formation; for instance, if any development in my body to-day indicated a certain spiritual quality, can I, by a course of diet, thought, study or certain habit, change that development so that it will indicate a lack of that quality; and will there be a corresponding increase in any other development to indicate the preponderance of these thoughts or habits.

ANSWER.—In answer to your first question, I reply that as the spiritual element or spirit-power exists in very different degrees in different persons, there can be no single answer for all persons. In some the spirit has far greater power over the body than in others, and a mental impression on them will revolutionize the state of the body. The cultivation of any mental attribute will cause the growth of the brain convolutions to which it belongs. But the mental power over the body is not so great as over the brain.

The greatest results are obtained when the power or another is brought in to influence the impressible subject, as in mesmeric operations or the agency of the disembodied. When the higher susceptibilities of the human race shall be developed by a harmonious life, marvellous changes will be wrought in the human constitution and mental defects eradicated by a direct impression on the brain. If Spiritualists will establish the proper institutions for combining human and spiritual agencies in the treatment of disease, crime and insanity, the results will be wonderful indeed, increasing every year in their marvellous beneficence.

QUESTION.—If I have understood previous communications, I gather that there is an analogy between the development of the brain and the mediumistic effusion. One medium, with one development of the brain, tinging a message with a corresponding sentiment, while another having a different brain development would give a dress exactly opposite to the other, or at least noticeably different. Is this so?

ANSWER.—It is undoubtedly true that the character of a spiritual message is modified by the medium through whom it comes and that we require mediums of superior moral and intellectual endowment, surrounded by a congenial circle, to develop the best results. The entire

honesty of the medium is no guaranty against delusions from this source, nor is there any definite boundary between the spirit expression through a medium and the spontaneous flow of thought through the same medium in an exalted condition. Hence if we wish pure, unquestionable communications, we should have the direct writing or speech of the spirits themselves.

Question.—Would a medium whose development indicated a large degree of reverence be apt to give a communication that would treat of divine truths and urge us to live in accordance with the teachings of Christ or some other pure moralist?

Answer.—Mediums of high moral endowments are sure to give us moral teachings of a high character, and the general tendency of the mediumistic state is to the utterance of pious and beautiful truths often above the ordinary life of the medium.

Question.—Would you recommend to persons who are mediumistic or sensitives the necessity of adopting a standard of morals for their life conduct, and endeavoring always to live in conformity therewith?

Answer.—As to recommending a "high standard of morals" for those endowed with mediumship, I do not know that it is more necessary for them than for all mankind, but it is necessary that they should, with their keen susceptibilities, be more careful as to their associations than they generally are, and more tenacious of their dignity. They know the debasing influence of hostile and sceptical associations, yet seldom endeavor to protect themselves therefrom. The beastly rudeness with which some men approach persons who have marvellous powers requires to be checked with firmness and dignity. Every medium should have a friend of vigilant and resolute character to ward off the approaches of such persons, and should decline to receive the visits of those in whom they perceive a deficiency of the usual social courtesy, a debased moral nature or an overbearing and hostile deportment. With such precautions, the medium will be more able to uphold his or her dignity and purity of character and spiritual power.—*Spiritual Scientist.*

THE DAVENPORT BROTHERS.

On Thursday, August 24th, we proceeded in response to an invitation from the Davenport Brothers to Hockin's Rooms, Elizabeth Street, to witness their first private seance in Melbourne. We believe fully in their mediumistic powers, and expected something wonderful, but the marvellous exhibition of spirit power, and control over matter exceeded our most sanguine expectations. The most prejudiced could not fail to be impressed with the candour and openness of the Brothers and Mr Fay, who not only submitted to, but invited the closest scrutiny of the proceedings. The seance was held in the large room above the hotel, and fronting Elizabeth Street. The Cabinet standing on three tressels with its back to the centre window, the audience being seated in three semi-circles extending across the width of the room leaving a small space in the centre only for visitors to pass to the front seats. The Cabinet which is made of thin cedar panels, hinged to fold small for convenience of carriage, is about seven feet long, six high, and two and a half feet deep. At each end of it extending from front to back are fixed seats about eight inches wide with several augur holes drilled in them. One rather narrower runs along the back, on which stood five bells, and two tambourines, a violin being hung on a nail above, under the seat was a guitar. The front of the cabinet consists of three doors, fastening inside with latch locks to two uprights at equal distances from the sides, in the centre door is a diamond shaped aperture about nine inches from point to point, over which is hung a small black curtain, in the extreme corners of the rooms about twelve feet to the right and left of the Cabinet were small tables, on one of which stood candles, matches, and a tumbler of flour. A larger table stood to the right with three large guitars on it. At about ten minutes past eight, Mr. Fay stepped forward and requested the audience to select two gentlemen, in whom they had confidence, to act as a committee, and Mr Hugh George and Dr. Neild were chosen for this purpose. The Committee carefully examined the cabinet both inside and out, top and bottom, and reported it a simple cabinet. The Brothers having made their bow took their seats at each end of the cabinet, and were securely bound by the Committee, each wrist being first tied separately, and then bound together behind them. The feet were bound together at the ancles and drawn under the seat towards the hands to which they were attached. A line from the leg to the side rail completed the tying which was inspected by several of the audience including ourselves, and pronounced secure. The Committee, instructed by Mr Fay, then proceeded to shut the doors, but before the centre one could be closed a tambourine was thrown out with some force, the door was opened and the Brothers seen quietly seated, Mr Fay borrowed a hat from one of the audience and put it on Ira's head, but before the door closed this was thrown out, it was replaced and immediately thrown out, the hand and arm as far as the elbow being distinctly visible. The doors were then closed and immediately the violin and guitar commenced to tune up, the tambourine to beat, and bells to ring, at the same time numerous hands and arms appeared at the aperture, bells were held outside rung, and the tambourine showed at the opening. The door suddenly opened and the tambourine and guitar were pushed out, the Brothers were found seated as at first. The Committee declaring the ropes intact. Mr. Fay then asked the audience to elect some gentleman to go into the Cabinet with the mediums, and the choice fell upon Mr David Blair, who took his seat in the centre, his left hand being tied to William's knee, and his right extended over Ira's shoulder, on his right knees were placed two tambourines and four bells, at his feet the violin, and resting against his arm the guitar. Immediately the door was closed a great commotion was heard Tambourines, guitars, &c., bells sounding and violent thumps against the sides of the Cabinet. Mr Blair's voice being heard above the din, apparently expostulating with the invisibles. On the door being opened Mr B and the brothers were found tied as before. The guitar was behind his head, and the other instruments scattered about the floor of the Cabinet. In reply to the inquiry as to what had occurred during his incarceration, Mr Blair stated that there was "No Deception" the Brothers had not moved, but immediately the door was closed he was surrounded by spirit hands, which plunged into his vest, his pockets, and were all over his body. The whole place seemed to be full of invisible hands. After the re-examination of the ropes by the Committee, Mr Fay requested that time might be taken whilst the spirits untied the Brothers, and in one and three quarter minutes the Cabinet opened and they walked out, the ropes which were of the floor of the Cabinet being found free from knots and uncut. The mediums were searched and nothing found on them. They then re-entered the Cabinet, and in three minutes were found more elaborately tied than by the Committee. During both the tying and untying the sound of the ropes being rapidly drawn to and fro in the Cabinet was distinctly heard, at the same time the musical instruments sounded and numbers of hands appeared at the aperture, one large arm was projected out nearly to the elbow.

After a brief interval for the examination of the tying, Dr Fulton was nominated to enter the Cabinet, he was tied in the same manner as Mr. Blair had been, with his hands on both the brothers. The noise of the instruments was heard as before, accompanied by a loud thumping noise, and on the door being opened and Dr Fulton released, he stated that the instruments commenced flying about directly the door was closed, and that one had beat him violently on the head, the guitar was wedged in behind his back, and he declared that the mediums had not moved during the whole time.

Mr Fay then under the inspection of the Committee placed in each of the brothers' hands a teaspoonful of flour, and the Cabinet being closed the ropes were heard being drawn to and fro, hands appeared at the opening, and in about two minutes the doors opened and they emerged free from the ropes and their closed hands still holding the flour not any of which had been spilt. This concluded the Cabinet Seance, and after a few minutes interval preparations were made for Mr Fay's "Dark Seance."

The larger table was stood at the front of the Cabinet, on it were placed four guitars, and four bells, and at each side of it facing the audience were placed two chairs on which sat Mr Fay and I. Davenport. William sitting at the side of the room was held by Mr George on the left, whilst on his right was a small table with candles and matches. The light being turned down, a commotion was heard Mr Fay called light, and the candles being lit disclosed him and Ira securely tied to the chairs with their hands behind them the end of Mr Fay's rope being tied to the leg of the table. The tying was examined and pronounced secure, the ends of the rope being in both instances distant from the hands of the mediums. Sheets of white paper were then placed under their feet, pencil lines made round the soles on the paper, the outline of the paper marked on the floor, and coins placed on the front of both boots, so that the slightest movement could be detected. The light was then turned down and the guitars and bells commenced an aëriel flight sounding loudly all the time and finally dropping in various part of the room. Light was called for and the tying found intact. Some phosphorized oil was placed upon the back of two guitars, and they were stood at the front of the table. Immediately the light was turned down they were seized by the invisibles and commenced whirling about the room, one reaching a distance of about fifty feet from the mediums, the strings being sounded all the while, the illumination from the phosphorous making their course distinctly visible. We held out our hand and mentally requested one of them to be brought to us, and at the termination of its flight one was deposited at our feet. Light being restored a signet ring was borrowed and the knots of the ropes sealed with wax and stamped. Light was turned down, immediately relit, Mr Fay discovered without his coat, and the coat seen to drop from mid-air by the side of Dr Fulton who sat about twenty-five feet from the medium, the seals of the ropes being unbroken. The coat was examined, found to be an ordinary dress coat, and free from rent. Dr Fulton was then requested to take off his coat, which was laid on the table, and the wish expressed that it should be put on Mr Fay, light was extinguished, rapidly relit, and Mr. Fay discovered clothed in the Doctor's coat. This extraordinary manifestation, as did many others, elicited an outburst of applause, and the rope and seals were examined by the audience with considerable curiosity. The feet found exactly in position, and the coins undisturbed. After the light being turned out the mediums were rapidly untied by the spirits.

Mr. Fay then requested Drs. Neild and Fulton to sit beside him, their right hands being placed on each others heads and the left on the shoulder linking them all together, and preventing any movement of one without the knowledge of the other, William was taken charge of at the side of the room, and Ira held by two of the company in the middle of the hall. Light was turned down, the instruments sounded and moved, and, one was carried by request to Mr. George. A repetition of this manifestation brought the seance to a conclusion. Mr. Fay thanking the audience for their attention and dismissed them. During the progress of the seance Mr. Fay was asked if he professed that the manifestations were done by spirits, in reply he said, "We make no profession or offer any theory, you can form your own opinion." We had a conversation with Mr W. Davenport after, and ascertained that they had for some time adopted this course, leaving people to draw their own conclusions. They had suffered much from persecution, and this course averted that, whilst no rational theory apart from the spiritual could be adduced to account for the extraordinary power exhibited in their presence.

THE SCIENCE OF SPIRITUALISM.

(Continued.)

Having disposed of some preliminary questions, settled the basis of Investigation, and briefly referred to its abstract character and conditions, we have now to consider the two great Omissions of Science (referred to in the June number).

1.—"That of all the unbroken chains of Spiritual Manifestation from Buddha down to the present day—it knows nothing, and the millions of instances where seen effects testified to unseen causes are to it unknown.

2.—"That it wilfully disregards all those semi-spiritual psychological facts, known as Mesmerism, Clairvoyance, and Psychometry, attested beyond the shadow of a doubt in every age, nation, and clime.

How important these occurrences are, being upon the boundary line, as it were of Spiritual knowledge, is yet to be learned, for they open to us the region of the Inexplicable. A new realm, in which the most universal Truths of Experience are apparently set aside, in which new forces are brought into play, so marvellous, and so powerful, that they pave the way for the higher revelations which invariably follow them.

The criminality of so-called men of Science, who persistently ignore that which they are incompetent to explain, or understand, because it conflicts with their egotism, or material prosperity, is beneath contempt and beyond reprobation. Such Sciolists commit an involuntary suicide, and destroy the Reputation which it is their aim to prolong; for though the Present may applaud their pitiful exhibitions upon its meagre stage, though their buffoonery may split the ears of the groundlings, and their malice delight the bigoted and narrow, yet surely it makes the judicious grieve, and certainly will fix an ineffaceable brand upon their brows at the Judgment Seat of History. Great as are their attainments in their special directions, such conduct proves them deficient in that Catholicity of Spirit which is the Crown of the Philosopher, and in the completeness and symmetry of development, which is the mark of the true Man.

I.—Historical Spiritualism.

It would avail little to recapitulate here even the heads of the testimony which the Records of the Past afford us, for such are liable to be impugned with more or less justice, and are moreover utterly unnecessary, inasmuch as we have occurring, in every interval in the issue of this Journal, a store of attested facts, which would distend its pages, in their barest description, to thrice its present size, and abundantly support our principles. These proved, we can then turn to the Ancients, and by the light of a renewed Truth interpret the mysteries which were as much stumbling blocks to them, as they are to the Sceptical Science of this day. The only value of these annals is to establish the fact of the perpetual communion which has existed between Spirits within the body and those who have arisen from its restraints. To those who are anxious to verify the fact we can point to the Bibles of all the Creeds, and the Systems of all Philosophers, or to such modern Encyclopaedias as Howitt's, "History of the Supernatural," and R. D. Owen's "Footfalls on the Boundary of Another World." Even in that able work "Supernatural Religion," are given as specimens of ancient superstition, references to scores of phenomena of a supermundane nature. In Dr. Crowell's "Identity of Primitive Christianity and Modern Spiritualism" we have an invaluable work in which all the quasi miracles of the Bible, are paralleled, explained, or surpassed, by those now occurring, many of them under the personal observation of the Author. "Seers of the Ages" by J. M. Peebles, and other bulky volumes, too numerous even to mention, complete such a mass of evidence, that there is no single scholar whose erudition would be sufficient to gather in a long Life time the almost inconceivable number of instances of Spiritual visitation and power. The newspapers devoted to the new dispensation, are overcrowded with translations, and discoveries, with anecdotes, Hypotheses, and legends, disclosing the knowledge which, in the Secret rites of the Rosicrucians, in the Magical Societies, which still hold

such power in Europe, despite their apparent quiescence; in the doctrines of Pythagoras, and Plato, of Simon Magus, and Cornelius Agrippa, of Hermes and Eliphas Levi, Raymond Lulli, Paracelsus, Roger Bacon, Albertus Magnus, the Hollandi, and Arnaldus de Villa Nova; in the visions of Jacob Behmen, and Swedenborg; in the sects of the Irvingites, the Shakers, and the Mormons, as well as in the whole history of the Roman Catholic Church, the mythic and misunderstood Witchcraft, has in infinite ways burst through the clouds of Materialism, and evinced the existence of agencies other than those possessed by mortals. The Philosophy of these widely differing manisfestations, and their bearing upon Modern Spiritualism, must be reserved for another place, nor must they be supposed to be vouched for by it, except in so far as they appeal to Reason and the Laws of Evidence. The facts of some, the manner of many are unreliable but a great host completely, and most in their nature are genuine.

II.—Spiritology.

This term is used to express, those powers which appear superior to the organisation and ordinary experience of Man. To the interaction of the Brain, and the environment, and its consequent development, we apply the usual term, Pyschology, though Professor Buchanan and others take occasion to protest against what they consider a misuse of the term. But if we define Mind, as most do, to be the expression of Spirit through Matter, the term is correct, notwithstanding its purely physiological nature, and to the study of those faculties which seem almost independent of the Brain, and certainly have not been the result of inherited experiences, but are more peculiarly Spiritual, the name "Spiritology" may be therefore not only permissible but advantageous. Though in some gifted persons these faculties are as natural as those of thought and sense, in most they require an assistant, or preparative for their exercise, and this is generally know as

Animal Magnetism.

The Philosophy of Magnetism is too well understood to need its quotation, an excellent description of it may be found in "Nature's Divine Revelation," by A. J. Davis, and its practice is familiarised in many handbooks. But while it has been the common property of Charlatans, and Conjurors, for many years, it has yet found no recognition in popular Science, but as its Truth is unquestionable, is condemned to the oblivion, which Error alone merits, and so certainly obtains. To many it has been the highroad to Spiritualism, for its effects are so stupendous, and so conclusive, that the Materialism of the Senses, or the Intellect, is shattered forever by its touch. Under various titles, such as "laying on of hands," we trace it from the earliest times, prominently in the lives of Elisha, Daniel and Jesus, till it was revived by Mesmer shortly before the French Revolution, and has since been employed in many interests. Baron Reichenbach discovered that many persons, whom he denominates "sensitives," "experienced definite sensations in contact with Crystals and magnets, and in total darkness saw luminous emanations from them," and Mr Rutter, of Brighton, still further tested this peculiarity, to utilise which he constructed the much abused Magnetoscope, an invention so great, that had it not been hidden by the still greater discoveries of Pychometry, would have marked an era in Modern Science with its name.

Drs. Mayo, Gregory, Ashburner and Elliotson, all men of high standing, scientific education, and great ability, pushed the researches into the influence of human Magnetism still further, Mr. Wallace, and many others, carried it into Phreno-Mesmerism," when in its turn it inducted them into the great Truth of Spiritualism. In its simple form, the first phases are, that the person termed the operator, can, by certain passes, influence another, called the Subject, so that the latter becomes as an individual completely merged in the former, and sees, hears, tastes, smells, and speaks, at his will only. The next state is that in which a total insensibility is induced, when the Subject becomes unconscious of the severest pain, and, putting aside the tricks of the Platform as unworthy of consideration, this leads us to the first great office of Magnetism now entitled

I.—Psychopathy.

For this invisible agent is not only the most powerful Anaesthetic procurable, but is attended with other beneficial results. A few moments in this slumber refreshes the patient as much as hours of natural rest, the body is fed without food, pains are removed almost instantaneously, and often without the loss of consciousness, the diseased frame is purged, and once more as in Galilee, the Blind receive sight, the Lame walk, and the supposed Dead return to a fuller Life. History is not so void of these things as the Orthodox would have us believe, and in the lives of Valentine Greatrakes, and the Zouave Jacob, with many others we find the connecting link with the Dr. Newton's, and Monck's, and Jacob Ashman's of the immediate present, who with their many brethren continue the good work. The possibilities of this Science seem almost Infinite, its evidences, its forms and its lessons, might occupy many pages, its Philosophy is beautifully expounded in the "Mental Cure," "Mental Medicine," "Soul and Body" of one of the purest writers, W. F. Evans, in the "Physician," by Davis, and the "New Gospel of Health" by Stone.

II.—Clairvoyance

Is a power used in connection with, or apart from the former, by which the subject fulfils all the requisites of what we call seeing, while with closed eyes, or bandaged, and often at distances of many miles. Of this there are many proofs in the "Magic Staff," of Davis, where he recounts the unimaginable loveliness of which his entrance into this state disclosed to him. The brilliant colors, the delicate harmonies of hue, and form, discernable by an eye which penetrated Earth, Ocean, and Life, in one Almighty glance. Here also he refers to its use in Medicine, which thousands have since verified through similar sources, for by its means the most illiterate rise superior to the wisest of our Physicians, and the most impenetrable secrets of Life are laid bare. Sir Arthur Helps in his "Social Pressure" witnesses to the genuineness of the Clairvoyance of Alexis Didier and Dr Edwin Lee, Mr Atkinson, F.G S., and Robert Houdin, confirm it, after the most stringent tests. Drs. Gregory and Haddock, with others equally celebrated, are cited by Mr. Wallace, in his "Miracles and Modern Spiritualism" as unimpeachable and practised authorities, in many branches of this wonderful ability which in Europe, America, and this City, is made the means of much good, and of wide instruction, for in their highest state, Clairvoyants see not Material things only, but, also, Spiritual; the forms of the departed, and their abodes, in describing which the tears will rise from Love and the Tongue fails for wonder and admiration; they will convey our thoughts to them, and return us answers drawing the initiated so close to the friends that have gone before, that every Barrier seems removed, and the Unity of Existence on both sides of that little door the grave, is not only imaginatively, but actually realised, the portal is thrown open and we voyage to and fro.

III—Psychometry.

Professor Buchanan, one of the clearest thinkers that this prolific century has produced, and Professor Denton, a Geologist of equal ability, share the distinguished honor of laying the foundation, and discovering the method, of one of the most important Sciences yet entered upon by the Human Mind.

The wildest dreams of the Poet, the most daring speculations of the Philosopher, are dwarfed by the simplicity and magnitude of the Truths unrolled in "The Soul of Things," and "The Journal of Man."

Every form of Matter is known to contain within itself a complete record of its past existence, *which can be read by many*, (possessed of powers largely similar to those of Clairvoyance), and which also serves as a link to connect the sensitive soul with all Time from which it can gather the characteristics of whole epochs Ancient and Pre-historic. The accuracy of these observations has been tested with a patience and ingenuity, that merit the highest praise, and establishes upon a sure and satisfactory basis, the truths of this extraordinary Revelation. The details are not only profoundly interesting, but pregnant with instruction, for in the Magic Mirror of this Study, we are enabled to trace the features of the dim Ages, hitherto known only in the

hypothesis of the Paleontologist, the theories of the Geologist, or the dreams of the Antiquary. We are supplied with a test surpassing all others which we can apply to those questions that have for so many years agitated the minds of Scientific men. The whole History of the World and its development, of Life and its progression, of Man and his peculiar phases of advance, are opened up to us, by a spell which promises to reveal, not only this, but the realities of the Present, not as they seem unto the senses, but as they are,—unto the Soul. The Nebular Hypothesis, and that of Development. the Origin of Species; in brief the whole Theory of Evolution, the greatest achievement of Modern Science, is here independently confirmed, elucidated, and elaborated, from sources hitherto unsuspected, which at the same time unfold the essentially Spiritual Nature of Man and the Universe.

It would be hard to over estimate the value of this Science, which, together with Psychopathy, and Clairvoyance, must inevitably revolutionise not only such minor departments as Therapeutics, Pathology, and Psychology, but the whole capacity of human thought and Philosophy, How pitiful the Materialistic Method at present in force is compared with it the Student of Spiritualistic Literature can partially estimate, in the noble work already mentioned, as well as in such others as Tuttle's "Arcana of Spiritualism," "Spiritualism," vol. I, Edmonds and Dexter, "Sexology," Mrs Willard, "Natures' Divine Revelations," A. J. Davis, "Principles of Nature," Mrs King, and in various communications through Mediums etc., the same fidelity to true Science, and the same advanced views of the operations of Nature may be found. These questions are Spiritualistic only, in the sense that they are solved by the Spiritual powers inherent in all men, Clairvoyance and Psychometry and their results being sanctioned and explained by disembodied intelligences, but not necessarily reached through their agency. They are Sciences in the same sense, because they are based upon Reason and *capable of verification by any investigator who will fulfil the requisite conditions*, and putting aside all consideration of Spiritual Intercourse, we can measure the value of Modern Thought, and mark the present style of its Progress, better by these tests than by any others.

We live in an Age, which counts the spots upon the wings of a fly, and casts lives into the crucible to discover the relations of atoms; while facts such as these are flashing in every land their lights through the thin and tattered robes of knowledge, these Philosophers of Laputa, pursue their old trade, and their Island of assumption too often serves only to shut the Sunshine from our Sky.

MELBOURNE PROGRESSIVE LYCEUM.

THE nominations for officers for the ensuing six months were taken on July 30th, the following being elected without opposition :—

Conductor, Mr. W. H. Terry.
Vice-Conductor, Mr. Deakin,
Secretary, Mr. J. Borrowman.
Treasurer, Mr. H. Edwards.
Musical Directress, Miss Dwight.
Librarian, Mr. Joske.
Watchman, Mr. Debney.

Leaders, Messrs. Bonney, Minchen, Clay, Fischer, Deakin, Edwards, Mesdames Syme, Minchen, Miss Haselden, Miss. S. Haselden.

Guards, Masters Terry, A. Joske, P. Joske, and P. Joske, junr. Messrs. Deakin, and Veevers were elected guardians of their respective circles on the following Sunday.

At the conclusion of the nominations, Mr. Deakin, the retiring conductor, read the following report:—

CONDUCTOR'S REPORT.

At this, the conclusion of my term of office, it is my pleasing duty to congratulate the Lyceum upon the successful character of the last few months; in which such various progress has been made, unprecedented in many directions, but I trust permanent in all.

Our limited sphere of choice, together with the rarity of earnestness and ability, had at the beginning of this session, been only too apparent in the scantiness of the attendance and the paucity of leaders.

This was again felt when the loss of our able Secretary, Mr. Bannister, and our leader and librarian, Mr. Round, still more enfeebled us, but it has only seemed to evoke the latent powers of the members, who joined heartily in the task, not only of replacing them by extra effort, but of carrying the efficiency of the institution to a higher pitch than ever.

The staff of leaders was completed, the groups were reorganised, and the members re-distributed; the children exhibiting their appreciation of the changes, by an increased punctuality, energy, and obedience, which has resulted, not only in an addition to our numbers of some twenty or thirty pupils, but in a perceptible advance in conduct and ability in every department.

The Library, which I have always regarded as one of the most important agencies of the Lyceum, has been augmented by presentation and purchase to the extent of about forty volumes, of standard works in general literature, while by the carefulness and attention of the Librarian, Mr. Joske, it has been popularised, and its power of usefulness considerably extended. Our attendance books have been repaired, an explanatory address printed and distributed, the Banners entirely renewed, the Guides, handsomely bound, and their preservation thus secured, while for the maintainance of all, a substantial Cabinet was speedily obtained by the generous exertions of our friends.

Lectures have been provided for every Sunday, and the retention of the Truths there enunciated, guaranteed by a system of notes in which direction the names of Misses Adelaide and Beatrice Bonney, Miss A. L. Hutchins, Miss Syme, and Miss Dalrymple, are peculiarly prominent. The recitations, and songs have multiplied marvellously, and what was once a difficulty because of its few votaries presenting themselves, now threatens to become so, by the number of aspiring applicants who manifest a very great improvement here as elsewhere.

The thanks of the Members are due, to Mr. Terry for the kind manner in which he undertook and fulfilled the Secretary's duties, in addition to his own, and to the same friend together with Mr. Joske for the numerous and instructive addresses with which they have favored us. To our Treasurer Mr. Edwards, to Mrs. Syme, and the Misses Haselden for their assiduity in connection with the subscription list, and no less because of his youth, to Master Eugene Mara, for the very praiseworthy manner in which he discharged the rather thankless offices of Guard.

But it is not to a few that we have to look for our success, in the past, or in the future, the triumphs we have gained have been the results of the unanimity of all. A conductor has but a cypher's importance in the general sum, for his value he depends upon those who stand with him, without them he can do nothing, with them he is a unit assisting his fellows, and it a sense of this which induces me to lay before you the flattering verdict of the past few months, as an additional incentive to our assured development under the promising administration which next week will inaugurate.

ALFRED DEAKIN, Conductor.

Melbourne Progressive Lyceum, 1876.

A vote of thanks to Mr. Deakin for his efforts on behalf of the Lyceum, was moved by Mr. Terry, seconded by Mr. Joske and carried unanimously.

The recent sessions of the Lyceum have been well attended, the available space in the hall being insufficient for the proper execution of the Calisthenics, but arrangements are being made to overcome this difficulty.

MELBOURNE SPIRITUALIST AND FREE-THOUGHT ASSOCIATION.

On the 13th ult., Mr Bartram lectured on "Creation v. Development." The lecture consisted of an explanation of, and objections to, the Materialistic, Evolution and single Creation theories, and in alluding to the latter theory as inadequate to account for the distinct races of mankind, the lecturer suggested the possibility of plurality of creations. In reply to objections urged during the debate which followed that he had not taken any definite position Mr Bartram promised to give another lecture shortly in which he would present his own views definitely.

Mr Stow's lecture (an answer to some objections to Spiritualism), given on the 27th, drew a crowded house. The objections principally dealt with were, Delusion, The Devil, and Psychic force. Mr Stow gave illustrations from his own experiences of Phenomena unaccounted for by either the first or last theory, and quoted from Professor Crooke's "Experiments," in support of his own. For the benefit of those who supported the Diabolical theory, he constrasted the modern manifestations with some of those recorded in the Scriptures and showed that the theory applied equally to both.

On Sunday next Mr Trenoweth is to lecture on "The Bible not an Emanation of Divine Wisdom."

A Library is being formed for the use of members, and the diffusion of liberal principles. Any friends

having books on Spiritualism, Freethought, or any mind expanding subject, which they have done with, can make good use of them by forwarding them to the Secretary (Mr Drew), or the Librarian (Mr Kelly), as there are numbers of earnest truthseekers anxious to get all the light they can, but unable to afford a library of their own.

THE A. J. DAVIS, "TESTIMONIAL" FUND.

The following amounts have been received towards the fund for placing this disinterested worker in a position in which he would be more at liberty to devote himself to further writings. At present his time is occupied in attending to a book store, and business pursuits are inimical to high inspiration. As we mentioned before Mr Davis has never asked pecuniary assistance from the public, and was inclined to refuse it when offered spontaneously, and we think that those who appreciate his works, should give a substantial token of their appreciation now. The list will be open until the 16th instant, when the amount will be forward to New York.

W. H. T. ...	... £1 0 0	H. Bunney ...	.. £1 1 0
W. Layley ...	... 2 2 0	A. Mueller, M.D. ...	1 1 0
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George Adams	... 0 2 6	Mrs Curle ...	... 0 2 6

THOUGHTS ON THE LIFE OF JESUS.*

This Book is a rational examination of the Life, Character, and Moral Influence of Jesus. After considering the argument of that school of Materialists who effect to treat him as a Myth, the author discarding the supernatural element generally associated with this subject assumes the natural conception of Jesus, considering there is no reasonable ground for rejecting Joseph as his father. He thinks it not improbable that his parents were connected indirectly with the Essenes, and that from them he imbibed his central ideas of the Fatherhood of God, and brotherhood of man, together with that high morality which was consonant with his nature. With some slight reflections on the probabilities of his early life, the writer proceeds to consider his character as a man. He looks upon Jesus as one of those peculiar individuals who seem to be possessed of characteristics in affinity with all that is good in humanity, whilst his Iconoclastic proclivities brought him in antagonism with the priesthood and all those interested in the maintainance of existing systems which were not in harmony with his simple religion.

Impartially analysing his virtues and his weaknesses and dissociating him from the glamour which tradition and priestcraft have cast around him, the author presents Jesus as an ideal man whose spiritual nature tended towards all that was noble and elevating, an exemplar whom men might well look up to and follow, but not a being to worship. This conception of Christ is one which would bring him nearer to humanity, and make him acceptable to thousands who now reject him. As a pure, noble, disinterested, God-inspired man, his teachings and example would have wider influence on a rationalistic generation, whose reason rejects a Human God.

We see by the "Stockwhip" just to hand, that Mr. Tyerman has just returned to Sydney after a successful visit to Brisbane, where he had created great consternation amongst the clergy. We hear, privately, that Mr. Tyerman is likely to be in Melbourne (en route for Adelaide) shortly, and hope, if such is the case, he will arrange to give a lecture at one of the Theatres or larger halls whilst here.

*Thoughts on the Life of Jesus. A book for the Times, Melbourne, George Robertson.

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